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J. J. Wilson

MENTAL HYGIENE

FOR

PUPIL AND TEACHER.

A Lecture

DELIVERED BEFORE THE NORMAL SCHOOL AT CHAPEL HILL, NORTH CAROLINA, AUGUST 4, 1877.

BY

EUGENE GRISSOM, M. D., LL. D.

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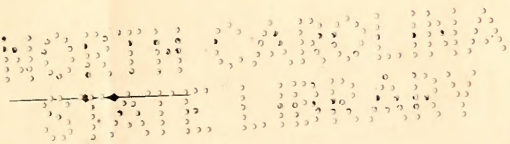

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LECTURE.

Sir Philip Sidney says, "This purifying of wit, this enriching of memory, ennobling of judgment, and enlarging of conceit, which commonly we call learning, under what name it come forth, or to what immediate end soever it be directed, the final end is to lead and draw us to as high a perfection as our degenerate souls, in their clay lodgings, can be capable of."

It is no less than a wonderful spectacle when the people of a great State deliberately set themselves to the task of the diffusion of learning—when, with touching and magnificent self-forgetfulness, the leaders of thought, the instructors of the young from every portion of a broad commonwealth, come together to teach and to learn, that the children of a new generation may be made wiser and happier, in a truer and greater existence.

The moral effect of such a scene as is here presented, has already made a profound impression upon our people for their lasting good.

Grateful for the privilege of being one with you, if for a few brief hours, it is with pride and pleasure that your speaker would recall the fact that the tasks, the sorrows, and the joys of a teacher were once his own, in days that have never been forgotten. I claim, therefore, that our sympathies are one. I do not come to amuse you with flights of fancy or to weave roses of rhetoric, (were it in my power,) to pelt the imagination into the soft slumber of poetic vision.

I come to talk plainly, as one friend to another, of some things that lie, half-hidden, on the sombre side of life. Yet,

they are matters that it behooves us to consider before it be too late.

The Prussian educator says of that subject which is the object of your aims, "A complete education is the harmonious and equal evolution of all the powers of mind and body."

Of mind—yes, but of body, none the less. To disjoin them, is to divorce the marriage that God has made forever. Nothing but harm ever came of that defiance of law.

The Greeks understood the value of cultivating the body. Fostered by their national festivals, the gymnast and the geomatrician stood upon equal ground for the plaudits of the assembly, and it is no wonder that they left for the astonishment of mankind, the matchless Iliad of Homer in token of intellectual strength, and alike the Venus of Milo, most exquisite type of physical grace and beauty that the world has ever known.

In the lapse of time, while we gained immeasurably in the knowledge of nature, in the development of scientific thought and expression, and in a far wider and greater degree, in the culture of the moral and religious sentiments, the knowledge of the body has been sorely neglected, and by the Americans, of all peoples existing.

What a change in systems of instruction since the days of Melanchthon. How strange it seems to us that Terence and Plautus, and Homer and Thucydides were the daily mental food of students in those times at the University of Wettemberg, who yet were totally ignorant of the very rudiments of mathematical science. How quaint is the address of one of the professors who, at the inaugural of his labors, entreats his students not to be frightened by the difficulties of arithmetic.

"The first elements of arithmetic," said he, "are easy. The learning of multiplication and division demand more diligence, but they *can* be grasped by the attentive without much trouble."

In 1536, Melanchthon, who was professor of Greek, attempted to lecture on the astronomical works of Ptolemy, but to his amazement the students disappeared before he finished the first book, leaving him alone, save one or two, whom he sweetly thanked for their fortitude.

It throws a curious side-light upon education three centuries ago to know that the learned defender of culture and religion, Luther's great brother as a Reformer, was an ardent believer in astrology, not only in theory, but faithfully followed the dictates of its dreamers.

One of the greatest of scientific physicians has justly said: "A scientific discovery is a very good thing in its way, but it is only a means to an end after all—the improvement of man's estate. He who gives lofty utterance to human sympathies, and infuses nobler aspirations into men, who leads with success to sublime self-sacrifice and duty to our neighbor—these are brighter stars in the firmament of human genius than the discoverer in science."

So long as man sees splendor in the starry Heavens, beauty in the aspects of Nature, grandeur and glory in self-renunciation, so long will he feel that his brief conscious life is but a momentary wavelet on the vast ocean of the unconscious; that there is in him the yearning of something deeper than knowledge, which "cometh from afar," and which the labored acquisitions of science will ever fail to satisfy.

Maudsley, who has sounded the depths of the human mind as hardly plummet of man ever did before, has said: "The impulses of evolution, which move the world, come not from the *intellect*, but from the *heart*, and he who would work upon the hearts of others must speak to them from the heart."

I beg, while surrendering the domain of the *intellectual* and the *moral* to your accomplished professors, to talk to you of the culture of the body, and more especially of the crown and flower thereof, *the brain*, dwelling place of the immortal spirit within.

When does the education of the body begin? Doubtless with the first dawnings of life. Dr. Seguin says it has already begun in the cradle, when the mothers place their bodies to lie upon the right side, because they sleep more profoundly thus. That is the case, says he, because the heart is relieved thus from some of the blood pressure. There is an accumulation of blood in the left hemisphere of the brain, the right being compressed by the weight. Thus there isgreater nutrition of nerve substance in the left brain, (and so by the

crossing of the nerves respectively from the hemispheres) there is established early in life, in most persons, an increase of strength to all the muscular powers of the right side. There may be something fanciful in the theory, but doubtless there is a modicum of truth.

Dr. Fonerden tells us, "The infant is an animal with the faculty of becoming rational. It may be so ignorantly managed that this glorious faculty will be almost extinguished. Every habit which a child acquires, even of a purely bodily nature, has its effect on the brain for good or for ill. If those habits are not bent into order by the rational mind of an adult, it must happen that being of an instinctive or animal nature, their influence on the young brain will be to keep it proportionately in the animal condition.

"Notice the expression of the face of a child when indulging in a bad habit, even of a simple character, as of biting the nails or sucking the thumb. A single act plainly shows the modifying of the influence flowing from the brain to the face.

"The principal part of the Decalogue is a warning not to practice sinful habits which debase the *body*, the *brain*, the *mind*. How to bend the habits of children into order is a science and art to be thoroughly learned only in the steady and rational experience of a mind that is bending its own habits aright in obedience to the Divine will."

Maudsley says, happily, "The way to the chambers of the mind is through the ante-chamber of the body."

The laws of hygiene for pupil and teacher should be of primary consideration, in systems of education. You will have doubtless heard from lips admirably qualified, the great principles of physiology, the exquisite adaptations of the senses, and the general rules of physical well-being. It is to what may be termed Mental Hygiene, that I more especially ask your attention, and yet that subject is itself so interwoven with the demands of ordinary school hygiene, that we must rapidly note some of the salient points.

I shall take the liberty to talk plainly. When the school is organized, begin aright. See that the surroundings are made fit for a temple of instruction. The school room must not only be swept, but its immediate grounds kept in cleanly con-

dition. The water supply should be abundant, and its quality ascertained before locating the school. An ample play ground for children should be provided, and larger students can easily be encouraged to improvise for themselves the essential parts of a gymnasium, when practicable.

Within, the first consideration is pure air—when taken directly from Nature's laboratory, it is the most important food of the body; if only obtained from the breath of another, it is poison. Remember, that a hogshead of blood per hour is pouring through the heart, and carrying life and vigor to the brain in millions of vivified blood cells, or bearing along the dead and decaying blood disks that have starved in a moment, from a denial of that momentary food upon which we feed, as we inhale the well named "breath of life."

I need not linger upon this familiar topic. Ventilation is essential—there are many ingenious methods builders now understand, of accomplishing it. But if you do nothing better, lower the tops of the windows, and make apertures through the bottom sash, not raising it where draughts would be caused. When recess comes, insist that students shall go into the open air, and let doors and windows then be freely opened.

The black boards should be kept in good order, and accumulations of chalk removed. How many teachers of strong physique, have died of what is truly the miner's consumption, by breathing an atmosphere of chalk dust, from the boards near their desks, raised in a cloud by the flourishing sheep-skin rubber It is well, too, to keep a bottle of bromo-chloralum or of chloride of lime at hand, in the small room or closet for school room accessories, that should always be provided. This will be especially useful, should it be feared that the seeds of contagious disease are in the school. Carbolic soap will be found useful. Let any pupil with a serious contagious affection be removed at once, and if any doubt arises, a physician should be called in. Do not allow your timidity to risk whooping cough or mumps or dyphtheria, or painful and disgusting diseases of the skin, to be fastened upon the whole school. Do not allow the muscles to become strained by rigid requirements as to position, especially in regard to the young. Remember, you do not deal with machines. Encourage exercise at the

recesses, in pleasant recreation. Simple walking does not accomplish the object. The mind should be thoroughly diverted from the previous labor.

Do not yield to the mistaken demand of some communities for excessive length of confinement at teaching in the school-room. It is better even to suffer a little, until this relic of ignorance passes away. All things considered, the best position for a school-room, is facing the west, the pupils being seated so that the light from the southern windows is direct, but is admitted over the left shoulder. Some sun-light direct is of good theraputic value.

Where teachers have charge of boarding schools, there are many matters of great importance, were this a fitting place and time to discuss them. Beware of allowing new students who have led active lives, enter too closely upon sedentary occupation at once. Dyspepsia may set in with all its train of attendant evils. It may unhappily be the case, at the evolution of womanhood, that a pupil may show evident signs of the onset of phthisis or consumption. Have the courage to persuade the parents to take her from school and give her what open air life she can bear, with as little sedentary occupation as possible. At any rate, do not place a healthy girl to sleep with her.

The teeth of young persons at boarding schools should be duly cared for, in the absence of parents. They are often, when neglected, the source of great damage to body and mind.

A proper system of Calisthenics, to develope strength and grace and beauty, is an admirable adjunct to schools for young ladies. It might be readily enforced by strong illustrations, were it needful to dwell on this point. It is time to build up again the constitution of American girls. Most English women are said to be in the prime of strength and beauty at forty years of age. Can that be said of our own ?

The subject of undue compression of the waist has been so often brought to public attention, that I will simply say that one of its unfortunate effects, arising from the difference of the resisting power of the two sides of the body, is the lateral curvation of the spine, and elevation of one shoulder. This is

equally true of young gentlemen, even of cadets with tight fitting military clothing, but without suspenders. Distressing cases of hysteria will sometimes occur. The subject is to be pitied, not scolded, even where it *seems* to be affected; remembering that the simulation is characteristic of the real disease. Such a patient needs medical treatment. Nature may be warning us to save her child from mental overthrow.

It cannot be too solemnly insisted upon, that in every seminary for young ladies or young men, there should be some one of the faculty whose official duty it should be to care for the health of the pupils, and insist upon attention to hygiene. Nor would I perform my duty if I did not here declare that such a teacher ought to so acquaint himself with sufficient medical knowledge as to be able to detect and break up vicious habits that destroy body and mind. If speedy reformation be not secured, then let the offender be promptly cut off, lest he taint the pure. A judicious physician may prove a valuable friend here.

Food for pupil and teacher is best when simple and unstimulating. No need in the faithful teacher for stimulation of an already hard-worked and over stimulated body and mind. The handsome peasantry of England, the country folk of Cheshire, live on potatoes and butter milk. The quantity should vary with the amount of bodily exercise; and hard study should not be required immediately after the dinner hour. Begin with the lighter studies.

In the country, pupils sometimes study from the book while walking to school. Discourage it. Let the pupil reach the school-room fresh from observing nature, and ready for mental work in another form.

In regard to the want of care in the use of the eyes, Dr. C. R. Agnew has lately made investigations in regard to short sight in students in the schools of Cincinnati, New York and Brooklyn. Of the 630 Cincinnati pupils, 10 per cent. of the primary or district schools were near-sighted; 14 per cent. of the intermediate; and 16 per cent. of the pupils of the high schools.

The 549 students in New York were in the New York College, attended by an older class of pupils. In the preparatory

class 29 per cent. were found near-sighted; in the Freshman, about 40 per cent.; in the Sophomore, a similar state of things; and in the Junior, no less than 56 per cent. were near-sighted; and only 37 per cent. had entirely natural eyes. Similar results were observed in Brooklyn. It is evident that this increasing proportion was the result of their habits of life. Similar examinations in the schools of Berlin had shown the same general results.

With eyes of a certain congenital weakness, this is the result of prolonged study by bad or wavering light, and with books held closely before the eyes.

It is a mistake that the use of spectacles should be restricted to the old. An eye that becomes painful, (says the distinguished Dr. Chisholm) when used upon near objects, and gives no discomfort when not closely employed, requires physical, not medical help.

The intraocular muscles act upon the lens of the eye, as you know, to accommodate it to various distances. When too weak for their labor, as after an attack of scarlet fever or dyphtheria, they suffer even as greater muscles would. The child may appear strong, but after a few moments reading, the letters are blurred and run together, and pain and general nervous irritation result from the effort of the strained muscles. How many unhappy little innocents have been censured and punished for what they were unable to help. The child may even be sent to school on horseback, to save the fatigue of the great muscles of the body, in a gentle walk, while the worse fatigue of these incomparably delicate muscles is all unknown. The use of a proper glass will give a mechanical rest to the muscles, which recover their strength finally with the general tone of the system.

Dr. G. L. Stevens, of Albany, in a recent valuable medical paper, says with force, that certain forms of visual trouble, and some of the functional nervous disorders, seem to stand in the relation of cause and effect. It is hardly necessary, perhaps, to explain that in the normal eye, there are ciliary processes or muscles which operate to aid the lens in properly refracting the rays of light from objects as they may be distant or near by. There are also motor muscles attached to the eye,

for moving it, and also to aid convergence of the rays. There is a certain amount of labor forced upon hypermetropic or far-sighted eyes, to examine objects close by.

Now, it has been found that sometimes the work of the muscles of accommodation, so to speak, may be performed for six inches, for example, while those of convergence may execute theirs for twelve inches, creating confusion of nervous impulse and distress. Disappointment is the result, and disappointment anywhere in the animal economy is revenged upon the brain. The poor brain, which has no vicorious organ, must suffer for the rest.

"Let those," says Dr. Stevens, "who think slightly of the pain, vertigo, and nausea accompanying this trouble, attempt to study the landscape with the spectacles of a near sighted person, or to read for half an hour with strong convex glasses, and they will be painfully conscious of the sad effects.

Astigmatism is a term given to the inability, by reason of want of equal refractive power in the various portions of the eye, to bring the lines of objects to an accurate focus, giving rise, therefore, to special and labored efforts of the eye to accomplish it.

It has been found that numbers of persons affected with chorea, (or St. Vitus' dance) and other nervous diseases, are astigmatic. Prof. Donders, of Utricht, has devised apparatus to relieve this unfortunate defect. Already many instances are on record of relief from various nervous maladies by the use of the delicate appliances of the oculists. This is indeed a triumph of science worth rejoicing over. It is said that this affords the explanation of the strange appearance of the last paintings of Turner, the celebrated artist. He had become the subject of ocular disease, and his pictures progressively displayed narrowness and perpendicularity of objects until they became utter confusion to the eyes of others, while to himself they seemed his masterpieces, some of which he refused to part with. The application of modern apparatus, on examining these misshapen works, reveals the harmony and beauty that existed only for him, and explains also the malady that broke forth in irritability in the later years of his life.

The effect upon nervous headache induced by strain of the eye, of relief through the proper glasses, is magical. One thing should be said in courtesy to the distinguished specialty of oculists in the medical profession. To consult a watchmaker who sells spectacles to advise you as to choice of glasses, is as much a relic of barbarism as to visit a hair cutter, as our forefathers did, for the bleeding that belongs to a surgeon. Take care under whose advice you wear glasses, but do not scruple, whether young or old, to use them if relief be demanded.

We might refer to the influence of bad management of the other senses, in the production of nervous diseases, if it were not needful to call your thoughts back to the teacher's sphere.

You cannot fail, in studying the welfare of your pupils, to notice the effect of impatient tones on the ear. Here is where the influence of the teacher tells powerfully on the moral emotions of the young. Cultivate a "noble state of the soul," which will cause good will to man to fall from the lips. If a fretful disposition govern a man, or envy, jealousy, or any of the mean emotions, he cannot be happy, even in physical comfort. "Bad company corrupts good manners." Yes, we have written it, perhaps, many times. A peevish person renders all around him peevish. A truly pleasant person makes his companions so. A vicious man taints—an intellectual person improves those who are with him. Think of these things when you select your assistants.

"Nothing is more important," said a man of science and experience, "than faith as an element of mental and moral health"—faith in the good and true in man; faith in the goodness, truth, justice and daily guidance of a Heavenly Parent, to whom we owe obedience.

The great mind which is to influence and control others, to give form to social institutions, and to advance with bold efforts, the general welfare of a people, derives no small part of its power from the faith that infuses its own being. That is the history of all great teachers, from Socrates to Arnold.

Nothing is more fatal to the young than hypocrisy in their guardians and instructors. Let once distrust and doubt be awakened, or deception and falsehood veiled with the appear-

ance of truth, and with unerring perception the child turns away, as into the desert, too often to become an Ishmaelite, whose hand is against every man.

He who can neither trust in the goodness or love of parent or teacher, drifts too often into the quicksands of skepticism. With no reasonable foundation for virtue in high principle, with no exemplar photographing truth daily upon his soul, he is ready to fly from extreme belief to extreme credulity—no extravagance is too wild for him, if it be but in conflict with the regulations of the doctrines that have no living faith for him—the very demand of his mental constitution for a belief in something outside of daily life, leads him into dreams of the marvelous and superstitious, and the acceptance of a thousand isms as the winds of bodily impulse may blow, until the barque of his infirm and weakened manhood is stranded on the high tide of a maniacal enthusiasm.

Faith in the good and true is a sheet anchor of safety to the young.

With parental hypocrisy, open skepticism, social emulation, ignorance and vice, and the characteristic American defiance of reverence or obedience, is it any wonder that "the sins of the parents are visited upon the children?"

"Many a time," says Dr. Geo. Cook, "have I heard the exclamation from lips writhing in mental anguish, "O that my parents had taught me the right way; then I should not have been suffering this agony!"

Dr. Cook was an experienced Superintendent of the Insane, who fell a martyr to the cause of humanity, having been slain by a patient in the wards of his Asylum, less than one year ago.

"Home and school life are often governed by the one idea of *progress* and *speed*. In short, the whole moral and intellectual machinery is geared to the utmost velocity within the possible compass of strong powers of endurance, and a clear and unobstructed pathway in life." Consequently, the weaker break down, and the strong sometimes dash against unseen obstacles with a shock that scatters the mind in disjointed fragments.

Reckless ambition is stimulated, emulation is encouraged to excess, envy is nourished, and anger is but a becoming exhibition of spirit. The engineer who should run his train at sixty miles per hour, with no break for checking the speed in case of accident, would be thought a madman! How much better is the high-pressure system of training the young? How many are strewn by the wayside of our railroad life, wornout prematurely, broken in mind and body? To secure health and safety, should be the first step. Foreigners always remark the pale and thoughtful faces of our children at school. Especially in children of brilliant nervous organization should the physical powers be cultivated, and the brain be kept subordinate. Let them, like Sir Isaac Newton, excel at foot-ball, rather than in declensions; or like Scott, roam the fields and spear salmon; or Schiller, climb the forest trees to find the home of the lightning."

American children are sent to school at too early an age, and too much is required of them.

"The human body," says Alex. Bain, "is a great aggregate of organs or interests—muscles, digestion, respiration, senses, brain. Bodies are unequally constituted in the comparative strength of these powers, and in general nutrition, much is given unto that which already hath. On the physiological side, acquisition is a series of new nervous growth, the establishment of a number of beaten tracks in certain lines of the cerebral substance. The exercise of acquired power is easier than its first conquest. Success in new acquirements is the work of rare and happy moments, when vigor of brain is abundant and well directed."

If the words of this famous mental philosopher be true, over-work of the young brain simply defeats itself. It has already been suggested among educators of eminence in the cities of the North, that one defect in the system of the graded schools lies in requiring the young or the feeble members of a class to do the same work mentally as the strong and vigorous. Perhaps it may be sometimes the case that the tasks are set by the capacity of the quick and ambitious. The weaker pupil loses heart, falls back, and becomes a dead weight. Sometimes he is transferred to a lower class, which after awhile

passes him in the same manner. With muscles kept still and aching for relief, the lungs filled with impure air, until stupefaction steals upon them, the brain alone is furnished with occupation. Those who do most of this head work, are further stimulated "to do their best." No thought is often given to the necessity to balance *muscular* and *nervous* development. Pupils may break down and are taken away—the iron system works on. Sometimes from the very school-room the victim goes to the wards of an asylum. But insanity is very common—the young and old both have it; the public wonders and sorrows—and passes on.

I have in my remembrance a lovely girl who, excited to excessive effort for examination and commencement day, from that very week, at the graduation of her school life, became the inmate of an asylum and hopelessly insane. Endowed with remarkable talent, she played brilliantly her own composition upon the piano. How sad to think that she was shut out from the joys of the home circle forever, and divided by an impassable barrier from all humanity. It is no fancy sketch, but a true page from the life of a Carolina girl, known perhaps to some whom I address, who found an asylum in the Institution at Raleigh.

The final outcome of the neglect of mental hygiene, both for pupil and teacher, may be insanity. The remark is common, that the number of the insane is gradually increasing with every decade. North Carolina is fortunate in having only one lunatic in nine hundred of her population. States more thickly settled, with the evil in their towns of over-crowding and overstimulation, have one insane person in five hundred; and like compound interest, one generation bequeaths an added legacy to the next. Why should it not be? What people on the face of the globe have taken such little care of the body as the receptacle of mind?

North Carolina is bad enough at the best, but we are more fortunate than Massachusetts, because we are three-fourths agriculturists, living in the open air, although violating many sanitary laws, and the physique of the average Carolinian in the healthy regions of the State is far superior to that of the

thin, lantern-jaw, over-grown head and under-sized body of the operative of Lowell or Fall River. Nor need we wonder that isms of every kind, and riotous strikes of workmen, and women's rights excitements prevail, where great bodies of men live and die, in absolute fever of the system.

The legislator may decree the building of asylums—the physician may spend his life in the night watches by the bed of the unhappy maniac, in hope to restore. Alas! how often it is too late! It is your field, parent and teacher, to prevent. Reform for the threatened undermining of the whole social fabric must come from you.

There is a town in Belgium, the village of Gheel, the spot where tradition says a fair maiden was martyred by her own father for her refusal of his unholy wish. The shrine of the Saint is built by a spring of healing waters, and a town has gathered around it, of the insane; for the most part harmless and incurable. The sane man is a lonely exception in this weird community, wandering in wild vagaries, or lying in the slumber of the demented. This sombre picture is but a prefiguration of what will be found elsewhere, if parent and teacher do not arouse to their duty; unless, indeed, the merciful law of the gradual extinction of defective races, does not cut it off by death.

Vicious indulgences, popular errors, improper training, intemperance, not only in eating and drinking, but in business and in speech and thought—these be the avant-couriers of insanity. Perverted life and ultimate disease are bitter fruits of negligence in early youth.

Surround a child with stimulants to the nervous system—take away his faith and trust, which come to him not by *precept*, but by *example*—leave him to grope his own way among evil things—must not such a course lead to moral and intellectual ruin?

The prophet hath told us, "It is good for a man that he bear the yoke in his youth."

Patience and self-denial are essential to the healthy balance of mental power. Listen, ye teachers, who have so much of North Carolina's destiny in your hands—patience and self-

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denial never can be taught, save by *example*. Robert Burns wrote—

"Reader, attend, whether thy soul
Soars fancy's flight beyond the pole,
Or darkling grubs this earthy hole,
In low pursuit,
Know prudent, cautious *self-control*
Is wisdom's root."

Poor fellow, he forgot his own precepts, as you know, and his unhappy death was traceable to exposure after a debauch.

The love of home should be fostered, that in years to come the strong man may lean upon it in the hour of adversity or temptation. The delight in the home circle, and in its peaceful and innocent joys, shields the young from innumerable moral contaminations that poison the remotest fountain of thought—destroying self-respect and impairing self-control.

Says a noble physician for the insane: "As well might parents place their children in a frail boat, and launch them upon the rapids of a mighty river, and when they sink beneath the rushing waters, turn away with the reflection, 'It is the Lord's doing,' as to expose them to moral pollution during the years in which they instinctively receive the thoughts of others, and imitate their actions for good or evil, and attribute the result to Providence.

It is to be observed of great importance, that the early predisposing causes of insanity are cumulative, the first being an entering wedge for those that follow.

The evils of boarding life for the young in the family are many. Home love is one of the very sources of life and health.

Be not strangers to the hearts of the children with you. How sad those words of a child when told to ask of his father some trifling favor: "I don't want to—I don't know father."

Terrible commentary on the relation of parent and child.

The subject of school discipline and punishment is of itself a field for a lecture. But two things I will advert to of importance, and charge you, as you value your peace of mind, never to countenance by your approval.

Wherever corporal punishment is still adhered to, by no means should a blow be inflicted on the head. The scalp may not even be scratched, and yet a concussion of the soft mass of

the brain may lay up future ruin for the child. This is not idle theory, but very solemn fact.

I will relate in brief a case in point, mentioned by Dr. Wigan, in his work on the Duality of the Mind. He knew the parties personally. There were two brothers, affectionate and entirely devoted to each other from infancy, and never happy apart. One day their teacher gave the elder a blow on the head with a round ruler; the skin was not broken, but there was a slight depression. Soon the boy was observed to change. He seemed the victim of some delusion, in regard to the young and loving brother, whom he began to ill-treat and tyranize with great cruelty. Years of suffering ensued, and finally absolute mania appeared.

Mr. Cline, a surgeon, persuaded the father to allow him to trephine, or cut out the button of the skull at the depression. It was done, and on raising the bone a spicula, broken by the concussion from the ruler, was found pressing on the brain. Recovery took place, and the ancient love of the brothers returned. I need not multiply cases.

Dr. Conally says, in regard to boys that indulge in petty thefts and falsehoods, with bulging foreheads and narrow occiputs, and showing symptoms of chorea, or other muscular irritability, that it is very unwise to set them severe tasks and inflict sore punishments. Too often, from that, they will begin to exhibit the stare of the eye as in catalepsey, stand fixed in one position for a long period; with puberty, epilepsy sets in, and the child is lost. The remedy in the beginning, is to interest the child in natural objects, and gradually to win its love. He who is unable to inspire regard, was not meant by Nature for a teacher.

The other reference I would make in regard to discipline, is the terrible danger incurred when fright is employed to govern—that is, the inducement of excessive fright in a child. It has often caused the outbreak of insanity and death. The books are filled with authentic cases. "A lady in the north of England went out to spend an evening, and the servants took advantage of her absence to hold a party. The nurse-maid, to get away from a child that would not remain in bed, dressed a figure and placed it at the foot of the bed, telling her it would

come and take her if she moved or cried. The mother returning earlier than she had intended, ran up to her child to find her eyes fixed in a stony stare upon the figure and quite dead.

D. R., a youth of sixteen, was admitted insane into the New York Asylum at Utica, having instantly lost the power of speech and interest in anything, after having been chased by a person dressed to represent a corpse.

In a market town of Yorkshire, a performing bear suddenly turned and placed its paws upon the shoulders of a young woman, who was instantly frightened into insanity that was incurable.

Insanity may appear at a very early period in life. Hallucinations are quite possible to children either asleep or awake. The dwelling upon them and marshalling them into a definite drama has sad results—as in Hartley Coleridge. "Men like Coleridge cannot possibly have a will, because the re-action of their supreme nervous centre is not a definite aim-working volitional one, but it is prematurely expended in the construction of toy works of the fancy."

An illustration of the destructive madness of children whose fancy has been stimulated to run wild, is seen in the Children's Crusade to Jerusalem. Epileptic, choriac or suicidal attacks may occur; melancholia has been known, and children who committed suicide at eight or nine years of age, already world-weary.

Plato says, "A boy is the most vicious of all wild beasts;" and again, "A boy is better unborn than untaught."

Milton says, "I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks from the race where that immortal garland is to be run for, not without dust or heat."

There is a vividness of perception in a child greater than in the adult, for almost the whole mental power at that age is consumed in the reception of images, and their reproduction by imagination. The sights he sees and the sounds he hears, in the dark, are very real to him. It is only in later life, as phantoms visit us in disease, that we can realize the force of these visions to the young and tender mind. There is intense

craving for sympathy in the young, and unusual patience in bearing the ills of sickness.

Prof. Ordronaux says: "There is a margin of mental as well as physical health within which the functional pendulum may oscillate more or less rapidly, still without disturbance of the general economy. Such temperaments as Montaigue and Thomas Hood, endure the acutest bodily pangs with unruffled serenity, while Coleridge and De Quincy, driven to madness by excess of nervous sensibility, fly to palliatives of human art that kill while they cure."

Beware then of tobacco, of opium, or any form of stimulants that leaves only a deeper horror of depression after it. This is especially important to teachers at the close of an arduous year's labor, just before the final examination, or in the deep and profound depression that sometimes succeeds the end of the session in the first days of absolute rest. The great draught on the nervous system of a teacher proceeds, not from the purely physical labor of teaching, unless there is disease of the throat or lungs, or the entire body have fallen into an anæmic state, in which it is unfit for labor, but it comes from the obscure, but nevertheless certain loss of nerve force in the government of the school. The mind is strung to an unconscious tension to control other minds by moral influence, the subtle power of which passing from him through the long hours of the day, makes itself felt in every part of the school room. There are states of health, and moods of the minds, when the expenditure of nerve force re-acts with fearful effect. Teachers are, of necessity, despots at times, and the history of all great despots shows startling inequalities of cerebral action. May there not be a generalization to be drawn, that the mind which expends the will power so largely on the world of persons and things *without*, may at times suffer from inability to co-ordinate volition, with judgment in the government of itself?

The intensification of the powers of thought upon one subject induces reverie, says Ordronaux, and reverie is the first step to hallucination. St. Augustine, Chrysostom, Mohomet, Des Cartes Dante, Milton, Swedenborg, Paracelsus, Pascal, Luther, Lawrence, Sterne and rare Ben Johnson, were all suf-

ferers from hallucination, some of which were terrifying in character.

Says Prof. Ordronaux, "The law of the regulation of the association of ideas is not entirely volitional. The weary physician, (we may say also the teacher) with brain over-tasked and nerves unstrung, on the midnight couch may strive in vain to banish images of the thoughts upon which he has exhausted his talents the live long day. Useless the attempt to disperse these ghosts of the brain. The mighty business of the day hath mastered him. The Deity at whose shrine he has but too faithfully ministered, will not be sated yet, and the poor weary worshipper is compelled to repeat his intellectual sacrifice, happy enough when outraged nature drags him wounded from this alter into her temple of sleep and oblivion."

Let there be no mistake in regard to the true character of mental strain. There is no doubt, says Dr. Richardson, that mental work, and hard mental work, is conducive to health and length of days. But it must be carried on with evenness and order. The brain is the most enduring of organs—the organ that admits most change, and requires most change—the organ that can rest in parts when jaded, and work in parts not jaded, at one and the same time. The evil is from extreme strain on one particular set of nervous structures.

In regard to excess of brain labor in the young, it gives rise to direct disease of the brain by the deposite of tubucle, or to convulsive attacks, or to epilepsy. In cases less extreme, there is great weakness and irregularity of mental power. One function seems to become supreme, as for example, abnormal powers of memory. Dr. Richardson knew a case of a young man who could learn fifty lines of Paradise Lost at a single reading. But when he went to the University, he was beaten by every student in acquiring detached facts, and in being able to reason from one fact to another. It required ten years painfully to unlearn his unnatural acquisition. Dr. Richardson was himself a teacher of large experience, and he declares against the special prize system, affirming that he had never known a prize man to rise to extraordinary excellence in after life. Over work, therefore, defeats its own object—there is only the formation of a large child's brain, which never be-

comes the harmonious adult brain—wonderful in early life, but pitiful in later years. Exhaustion of the nerves and brain in later life from over-work is often found in hard-worked teachers who have learned many facts and principles that the world does not know, and are constantly putting their knowledge into practice for others' sake, and seeing the faults of humanity, have learned to be inured to any surprise. They finally labor without enthusiasm, and even if high success be achieved, may break down in the struggle to preserve it amid the criticisms of those knowing nothing of the difficulties, think they could have managed better. Straining to keep in the front rank, the warning comes in the shape of a frequent demand for sleep and rest, in the midst of mental labor—such as the state of the poet Cowper; disregarded, the heart soon betrays irregularities, intermittent pulse and arterial relaxation, or slow palsy creeps over the frame, or at this stage, some shock, physical or mental, precipitates sudden muscular paralysis. It may be that some ordinary inflamatory disease sets in, and upon the depression, there is no reserve of nerve-force, the mental balance tips toward incoherency, and the patient has become insane.

Its great frequency among the American people, and apparent alarming increase of proportion, renders these words of warning especially needful. It is eminently the mode of death for the thinker, and the great administrator. It spares neither an Agassiz in his lecture room, nor a Horace Greely at the edi torial desk.

Sleep is of vast importance to healthful brain action. Long continued wakefulness disorders the system; the appetite becomes impaired, the secretions diminished, the mind dejected; then waking dreams occur and strange phantoms appear which are at first transient, but may possess the mind, and madness ensues.

Drummond says:

> "Sleep, silence's child, sweet father of soft rest,
> Prince, whose approach peace to all mortals brings,
> Indifferent host, to shepherds and to kings,
> Sole comforter of minds which are oppressed;
> Lo, by thy charming rod, all breathing things
> Lie slumbering, with forgetfulness possessed."

Retire early; avoid a very soft bed—see that the room is well ventilated—do not lie in draughts of air—wear nothing tight about the neck—avoid tea or coffee late in the evening. Says Keats:

"What is more tranquil than a musk rose blowing
In a green island far from all men's knowing?
More healthful than the leafiness of dales?
More secret than a nest of nightingales?
More serene than Cordelia's countenance?
More full of visions than a high romance?
What, but thee, sleep? soft closer of our eyes!
Low murmur of tender lullabies."

In Huggins' Journal, quoted in Brewster's Life of Newton, we are told that Sir Isaac Newton, after some observations to the Archbishop of Canterbury that indicated alienation of mind, was taken charge of by his friends who confined him to his house and applied remedies for the disorder. The cause seems to have been want of sleep.

In 1803, on the 16th September, he wrote the following letter to Locke:

"SIR:—Being of opinion that you endeavored to embroil me with women, and by other means, I was so much affected with it, as that when one told me you were sickly and would not live, I answered, 'T'were better if you were dead.' I desire you to forgive me this uncharitableness, for I am now satisfied that what you have done is just, and I beg your pardon for my having hard thoughts of you for it, and for representing that you struck at the root of morality in a principle you laid in your book of ideas, and designed to pursue in another book, and that I took you for a Hobbist. I beg your pardon also for saying or thinking, that there was a design to sell an office, or to embroil me. I am your most humble and unfortunate servant, IS. NEWTON."

This was all imaginary, and Locke replied in a kind and friendly answer, to which Sir Isaac responded in October as follows:

"SIR:—The last winter, by sleeping too often by my fire, I got an ill habit of sleeping; and a distemper which this summer has been epidemical, put me further out of order, so that when I wrote to you, I had not slept an hour a night for a fortnight, and for five days together not a wink. I remember I wrote to you, but what I said of your book I remember not. If you please send me a transcript of that passage, I will give you an account of it if I can. I am your most humble servant, IS. NEWTON."

A fearful illustration of the shaking of mental power from want of sleep, or brain rest, even in the most powerful intellects that have existed.

There is a painful yet tender interest attached to the following description of the sleep of the insane, written by a patient in the Utica Asylum. He was a distinguished member of Congress during the war of 1812, but was twice confined for insanity, after a slip and fall down a flight of stairs, breaking the step exposed to the blow. In a poem, written in one of his dark hours, he cries in anguish—

"Sleep, once the harbinger of calm repose,
Is now a sea, whose ever restless tides
Ebb to and fro, with sullen, sluggish wave;
Or lashed by storms, its sweeping surges break
Around the rock-bound coast, which skirts its shores.
Such, such is life, when fled are all its charms,
And Hope her last retiring wing hath stretched,
While fell Despair, on throne triumphant perched,
Over her prostrate victim sits and smiles.
* * * * * *
"Great God of Nature! Thou, and Thou alone,
Those tuneless chords with sweeping hands canst strike,
And rouse them still to softest harmony;
The book of Nature open: Make its leaves
'Hold eloquent discourse of their great Author,
Quicken the soul in hopeless torpor sunk,
And point the eye of Faith and Hope to Thee.'"

You will remember that the humorous side of literature is full of the recognition of the blessings of sleep.

Washington Irving tells us that of the two famous Knickerbocker Governors, Walter, the Doubter, sat sixteen hours in his chair, smoking and sleeping, until he grew too large for it; whereas, William, the Testy, from his turbulent and fidgetty disposition, could not be found after his death. He had actually fretted himself all away, and there was nothing left to bury.

Dr. Andrew McFarland says of the life that some students lead: "A solitary life is not only the surest preparation for mental disease of the most uncompromising kind, but where it exists from confirmed choice, may of itself be regarded as a species of insanity.

The most powerful conservator of reason is the constant exercise of the moral and mental faculties which a close relation

to society creates. Happy is the man, in this point of view, whose daily bread comes from the hands of those with whom he daily associates. If I were required to produce a lunatic to order, I would take, as the raw material, the college student, living alone in his bachelor hall, provided with his needle book, spools, and the inevitable bag of buttons. Buttons, I grant, are good; but if they are simply holding together the lapels of coats, and are having no part in the social commerce between awkward dependence and quick and tender sympathy, they are as naught. Having thus established a social non-conductor, if I then could introduce into my subject some strange element of religious belief, some crotchet of unheard of philosophy, or even some *outre taste* in matters of every day life, I could safely lay my work up to dry, confident that time would do the rest."

Marriage is undoubtedly favorable to mental health, as the statistics of many years confirm. Dr. Johnson, of King's College, London, in some valuable lectures, insists upon the importance of a change of diet in nervous disease. The distinguished Helmholtz has lately brought to our comprehension the calculations of the enormous force that has to be engendered within us, to maintain the processes of life, and such a force can only be supplied by nourishment or food. Food consists not only of organic vegetable and animal matter, but also of air and water, and therefore a change of air is often invigorating to the nervous system. It is estimated that in the rise of temperature of the body five degrees in fever, enough foot-pounds of force are required to lift the body one mile.

We are but on the threshold of this subject. All nervous action is produced by exertion, that is waste of force, says Dr. Johnson. Grief, joy, despondency; these are nervous exertions. Whenever exhaustion appears, the nerve is in want of nourishment. Despondency is the result of incomplete nutrition of the nerves, which give way under outward pressure; hence the value of tonics and judicious food to restore the natural elasticity. There are teachers who neglect themselves until they are starved into illness.

We shorten the supply of atmospheric food by bad habits in dress, and vitiate that in our dwellings and school rooms;

we no longer secure the pure and sparkling water in our villages and towns, free from organic poison; our food is affected by adulteration in a thousand forms, and often cooked by processes destructive of its best qualities. After all, is it wonderful that innutrition has made nervous disease the scourge of the age, that the death rate of our great cities remains twenty-five to thirty per thousand annually, and that the spread of insanity throughthe fairest and noblest of society demands the utmost efforts of the philanthropist to arrest its baleful march.

The consequences of over-work of the brain are so vital that they justly demand your serious attention. At the Auburn meeting of the Superintendents of the insane, two years ago, Dr. Hughes, of St. Louis, related a case which had just occurred in his own practice. A young lady fell into acute mania, in her efforts to prepare for an examination at school. The first words she said when he approached were, "I cannot get these lessons;" and the sad refrain was often repeated, "I cannot get these lessons."

She had studied often until after midnight.

One of the most startling evidences of the truth in the stern law of physical retribution, is found in the late unhappy fate of the brilliant student of Cornell University, Emil Schwerdtfeger. It has startled the press of the country into the inquiry, where is the weak point in our educative system?

Schwerdtfeger was a poor boy, with slender health and stimulated brain, sent to college without preparation, by a benevolent friend. He soon masters the studies for admission, and at fifteen, gains the competitive prize for the best essay on "The English Verb." He was plied with artificial pressure, as the student who was especially to honor Cornell. Language after language was mastered. Ten hours a day he labors in Greek, and in three weeks' time, a learned Professor declares him fitted for the classical course of any college in the country. The boy soon gives lessons as tutor in Latin, Spanish, German, Greek, French and Portuguese. His health fails, but the Inter-Collegiate Literary Association offers prizes before the whole Union for the best essay in Latin. The sick boy wins, beats his rivals, and carries off the first prize from all the colleges. Then, like John Stuart Mill, he falls into the

gulf of despondency in the moment of triumph, makes his will, and at nineteen years, lies down in the bloody grave of the suicide.

The younger Pitt was worn out at an early age, by the management of his education by his father, the wise Earl of Chatham, as he was esteemed. The precocious boy, when staggering under his burdens, was told: "Conrage, my son, there is only the Cyclopedia to learn." He bore up, under stimulus, only to break down on the very floor of his triumphs, and at the moment when his country needed him most.

In Europe, to-day, men are called to the rule of empires who are beyond the three-score and ten of the prophet. Disraeli, Derby, Thiers, Guizot, William, of Germany, Von Moltke, Gortschakoff, Metternich, Pius IX—think of the venerable years of such statesmen and rulers, when in this country at the early age of sixty-two, our Admiral and Generals are retired from service, and Judges of the Supreme Court are encouraged to leave the bench at seventy, by full pay for life, after that age, without duty.

Why need the clock of life run down so much sooner west of the Atlantic? Over-work of the clergy is frequent and lamentable. Too many of them have no Sabbath of rest at all—forgetful to make Monday what it should be for them, a season of physical rest.

Of mental over-work, Dr. Farquharson says:

"So long as a brain-worker *sleeps* well, *eats* well, and takes daily out-door exercise, he may bear almost any amount of steady work. It is the spasmodic effort which breaks one down, as a feat in gymnastics would the untrained muscles."

It is when care and worry is added to ordinary labor, that sleep perhaps fails under the mental strain, then the sympathetic system brings about defects in nutrition—the appetite fails—the nervous tissues lose their vigor, dyspepsia, irresolution, irritability and profound depression comes on, step by step, to the crisis. Either in such cases, or after the sharp outbreak of acute fever, let the patient bear in mind that, although he may look well and gain flesh, it will be found that prolonged efforts are no longer within his power. Let him take

heed to the narrower limits which nature henceforth imposes, or sad will be his fate.

Literature is full of instances of destruction by over-strain of the mind. One of the saddest will occur to you in Clare, the peasant poet of Helpstone. His brilliant mind, in later days, was reduced to the pitiful task of composing poems for a pipe of tobacco from the visitor who called to see the melancholy wreck.

How touching is the fate of the celebrated Davidson Sisters, daughters of Dr. Oliver Davidson, of Plattsburg, N. Y. Lucretia Maria died at the early age of seventeen, after writing a volume of poems, that the ponderous Quarterly Review praised, by the pen of Robert Southey himself. Moore's song of "Farewell to my Harp," was her delight, yet she would sometimes faint on hearing its touching words.

Her sister, Margaret Miller, wrote the tragedy of Alethea in two days. She died at the yet earlier age of fifteen years and eight months. Lucretia wrote the following, which was the expression of a very natural life-long dread:

"There is something which I dread,
It is a dark and fearful thing;
It steals along with withering tread,
And sweeps on wild destruction's wing.
That thought comes o'er me in the hour
Of grief, of sickness or of sadness;
'Tis not the dread of death—'tis more,
It is the dread of madness."

I have in another lecture, upon a topic germane to this, written of the long line of the illustrious among men, who have crossed, again and again, the border-land of insanity.

What enormous responsibility is involved in the fact that we are largely responsible directly for the preservation of our minds.

As the Rev. John Barlow, of Cambridge, says, "He who has given a proper direction to the intellectual force, and obtained an early command over the bodily organs, by habilitating the brain to processes of calm reason, may retain his sanity amid the vagaries of sense, but he who has not been the master, but the slave of his animal nature, listens to its dictates even as distorted by disease, and is mad." It will appear that since

brain fever or paralysis may set in from purely mental causes, or great moral shock, so the same force may be exerted in prevention, within the frame, to conserve or withhold injurious nervous action. Steady moderate employment of mind and body, with cheerfulness and content, is the true amulet of safety.

The wonderful contrast of feeling which the same landscape evokes, as seen by the bright and cheery spirit, or the dark and gloomy misanthrope, the true hermit of the heart, may be illustrated by what two of the most famous poets of our mother tongue have said of a lovely morning in opening summer:

"Night wanes, the vapors round the mountain curled,
Melt into morn, and light awakes the world.
Man has another day to swell the past,
And lead him near to little but his last,
But mighty nature bounds as from her birth,
The sun is in the heavens and light on earth;
Gaze on, while yet thy gladdened eye may see,
A morrow comes when they are not for thee;
And grieve what may, above thy senseless bier,
Nor earth, nor sky, will yield a single tear;
Nor cloud shall gather more, nor leaf shall fall,
Nor gale breathe forth one sigh for thee—for all;
But creeping things shall revel in their spoil,
And fit thy clay to fertilize the soil."

These sombre strains, reckless and despairing, echo from the vaulted palace of the great, where George Gordon Noel Byron enjoys all that rank and wealth can give.

There is another singer who sits in a lonely chamber, poor, blind and deserted, whose poverty constrains him to sell the work of years, the greatest poem of our language, for five poor pounds. But he is great beyond the accidents of fate. With that sweet content of celestial sight, that was never to look again upon mortal skies, he cries—

"Now morn her rosy steps in eastern clime
Advancing strewed the earth with orient pearl,
When Adam waked.
——Then with voice
Mild as when Zephyrus from Flora breathes,
Her soft hand touching, whispered thus: Awake,
My fairest, my espoused, my latest found,
Heaven's last, best gift, my ever new delight,
Awake; the morning shines, and the fresh field
Calls us; we lose the prime to mark how spring

Our tended plants, how blows the citron grove,
What crops the myrrh, and what the balmy reed;
How Nature paints her colors, how the bee
Sits on the bloom, extracting liquid sweets."

Yes, we may call up happy thoughts and cheerful spirits if we only strongly will so to do, and have kept the mind in due control. What the wondrous power of the imagination may be is never realized, except in extraordinary situations.

An illustration of the force of hallucinations with the failure of nervous force, is afforded by the visions of the starving, of which all history is full of so many instances. Thus in the case of coal miners buried in a mine in the valley of the Muskingum, who had been two weeks without food, Gatewood, one of the survivors, said: "I thought my father came into the mine, holding a plate of short cake. Everything about him was so natural that I could not conceive it to be an imaginary thing. I saw the buttons on his coat, and could have sworn to every article of his dress, and even the length of his beard. I could see the yellow butter running over the edges of the warm cakes. My father said to me, 'James, you are starving!' and having handed me the bread, turned around and walked out without saying another word. I could hear his steps, as he went out, growing fainter. I took the cake and brought it to my mouth, as I thought, but was brought to my senses by finding that I was biting my hand."

It may be of interest, in regard to the restoration of the insane, to hear the following advice, given by a recovered patient who had been five months insane: "A scrupulous attention to the laws of health, in free, pure air, abundant exercise, suitable diet, cheerful employments, abstainence from exciting agencies, and habitual exercise of calm self-control, will generally suffice, even in persons of high nervous temperament, to keep the vital powers in vigorous action, and hold the mind within the traces. A man should never become so scientific, or so sentimental, or so religious, as to forget his dinner; for it is far better to vegetate, or lead a merely inert animal life, than like a comet, to 'shoot' madly from our spheres, to affright the world."

It is in Hygiene that modern medicine has achieved her greatest triumphs. It is by the anticipation and prevention of

physical ills, that the bodily welfare of mankind is to be advanced. Maudsley, in a recent lecture to medical students in London, declares that already Hygiene is reducing the mortal diseases of the world. Two hundred years ago, London lost annually many citizens by the disease that deprived the world of Cromwell—the ague. Now, by thorough drainage, the damp fogs and ague disappear together. Bloody flux and small pox carried off myriads then, as they rarely do now. Plague and scurvy and spotted fever claimed yearly tributes of hecatombs, but they are fast becoming diseases of the past. He confidently predicts a day when cholera, scarlatina, epidemic fever, and perhaps consumption, too, in the revolutions of time, will be no more. The day will dawn among enlightened people, when epidemic disease will be a reproach to any community in which it exists.

In the assigned causes of insanity among the women of the land, how often do we find "ill health" as the reason. Popular opinion ascribes it to family cares and troubles, or perplexities and anxieties, in reverses of fortune, to over-exertion and physical disease incident to her sex.

Ascribe what influence we may to such things, how came these frail beings so ill-fitted for the voyage of life? And who is responsible that their educations were completed with nervous systems over-stimulated, and undeveloped physical strength and vigor? Those whose mothers are strong and great in womanhood, and who escape the misfortune of too early marriage, may survive the shock, but alas for the child of nervous parentage, or for her who rushes blindly into the cares of marriage before the body has been developed and its muscular strength consolidated in the stature and the likeness of "the perfect woman nobly planed." Let this be pondered deeply. While in one generation the predisposing causes of disease cannot be overcome, it is within our power to prevent the exciting causes which develope the predisposition. Law reigns, and growth is in accordance with training. Even a feeble girl may be made a strong, glorious, helpful woman.

Then, what a duty lies before us!

To return to the demands, once more, of Mental Hygiene before we part, let us contemplate a solemn picture. What

mingled feelings of reverential awe and of tender pity embalm the memory of Hugh Miller! The humble workman of Cromarty—the great scientific teacher—the child of the fisherman—the author of "Footprints of the Creator"—the great thinker—the pure and noble Christian—the wretched victim of hallucination—the unhappy suicide, who knew no other refuge from despair!

Many whom I address have read that book of the heart, "My Schools and Schoolmasters," written some twenty-five years ago, in which Hugh Miller unconsciously draws his coming doom, while painting that faithful autobiography.

Nearly fifty years after the event, with his wonderful memory, he relates what happened at five years of age. With his mother he lived on the coast of Scotland, and the father, a descendant of sea-faring men from the time of Danish invasion, was at sea in a fearful storm, in the midst of which the sloop went down, and all were lost. Let him relate the story:

"The fatal tempest on the eastern coast of England and the south of Scotland, was represented in the north by but a few bleak sullen days, in which a heavy ground swell came rolling in coastwards from the east, and sent up the surf high against the precipices of Northern Sutor. There were no forebodings in the master's dwelling—for his Peterhead letter, a brief but hopeful missive—had been just received; and my mother was sitting, on the evening after, beside the household fire, plying the cheerful needle, when the house door, which had been left unfastened, fell open, and I was dispatched from her side to shut it.

Day had not wholly disappeared, but it was fast posting on to night, and a gray haze spread a neutral tint of dimness over every more distant object, but left the nearer ones comparatively distinct, when I saw at the open door, within less than a yard of my breast, as plainly as I ever saw anything, a dissevered hand and arm outstretched toward me. Hand and arm were apparently those of a female's—they were livid and sodden; and directly fronting me, where the body ought to have been, there was only blank transparent space. I was fearfully startled, and ran shrieking to my mother, telling what I had seen, and the house girl whom she next sent to shut

the door, returned affected by my terror. Finally, my mother going to the door, saw nothing, though she appeared much impressed by the extremeness of my terror and the minuteness of my description. I communicate the story as it lies fixed in my memory, without any attempt to explain it. The supposed apparition may have been merely a momentary affection of the eye of the nature described by Sir Walter Scott in his Demonology. Its coincidence with the probable time of my father's death, seems at least curious."

These are the words that betray the latent superstition of his Norse ancestry. The wise scholar, the clear-headed instructor, the eminent master of geology, the eloquent teacher of a nation, was but a child again when the phantoms of the brain arose to affright his stout heart. As he grows on to manhood, he lives much alone, in solitary wanderings, and surrenders himself to the control of imagination. Over the workbench of the mason, he is lost in fits of absence of mind and absolute somnambulism. In a few months he destroys the nails from no less than seven of his fingers, perhaps in some hallucination of the mind, left to roam amid vagaries, one of which was his skepticism of revealed truth. Later in life, a happy change awaits him. He travels ; he mingles with other minds, reflects and discusses, enters into the social relations of life, describes facts as he finds them, is taken up with business, and best of all, finds a resting place for his unquiet soul, in the assurance of a profound religious faith. For many years the happy tenor of his way kept in harmony all his powers, great as they were, and honored throughout the world.

But, alas, there is a third act of the tragedy!

The compact muscular frame and air of exuberant health he possessed, during the days of his best balanced intellectual efforts, passed away by degrees, as he gradually involved himself in theological controversy from the editorial chair, for which he abandoned his former life. Growing abstracted in the profound generalizations he was discovering, amid geological chaos, he utterly neglected exercise and sleep and food, and regimen of the body in any sense. Hallucinations returned to the over-tasked brain, sleep-walking, distrust and suspicion of all the world, dread of his best friends, wrapped him in a

gloom that pen of man cannot describe; and one morning, the midnight toiler, at whose feet millions had learned that God's works and God's words are one, was found at the silent library, with the gray hairs of his fifty years dabbled in his life-blood. No eye had seen, no arm had been near to save, when the outraged body rose, like slave upon its master, to slay in one last struggle!

I would not sadden you with this heart-rending page, but there is an especial lesson to be drawn from its melancholy record, for you whom I address to-night. It is not without peril that your speaker can be frank enough to say this, but by virtue of my office as a physician, I dare to speak as a friend.

Hugh Miller had no consciousness of his danger—he writes that no hallucination ever visited him again, after his early terror in the fatal tempest. His fascinating book, "My Schools and School-masters," is really a modestly veiled picture of the power and grandeur of self-culture. He had been a self-made man. Ah, Heaven help the self-made man, who has relied only upon his own brain and his own will! He is but half-made, and sometimes feed like hunger upon his own mind.

How poetical are the college essays upon self-culture—how fascinating to the young teacher the picture of the great self-made scholars—intellectual Titans, with only earth for a mother. The solitary walks, the abstract studies, the overloading of memory, the wanderings of unconfined imagination in lonely communings—what do these leave when long pursued, but morbid men of unequal mental force—giant on one side, child on the other. It was when St. Jerome withdrew to the desert, that the tortures of his visions came. The kingdom of a Robinson Crusoe is but a Lilliput after all.

True self-culture demands association in kindly sympathy with your fellow-man. The day-light of investigation and discussion must be thrown upon your stores of learning. See what other men know. Reflect and weigh and compare as well as read and memorize. Learn how others marshal and arrange the crude facts that fill your minds. Above all, invite the pure, fresh breezes of love to fellow-man to blow away morbid fogs and vapors of vanity, or of selfishness, that are wont to gather about the common type of the self-made man.

Charles Dickens once said, that he saw the extremity of human woe in the face of a prisoner condemned to solitary confinement in the Penitentiary of Pennsylvania. Leave not your mind to solitary confinement. Let the sweet spirit of brotherly love, gentleness, interest in homely things, paternal affection for the pupils who look to you as master, enter as the ministrants of the charities of life. Then will you take away the only reproach that has been cast upon the teacher—that he forgets the *actual* to become the *visionary*.

It is a matter of public gratitude that through Normal Schools, our teachers are to be linked together in the great work of self-culture. It is not meet indeed that man should be alone. If there should be one whose opportunities of instruction here in this noble enterprise, should deprive him of the poor boast, some day, that he is self-made, let him reflect that if he has a healthy body, a sympathetic heart, and a balanced and rounded intellect, better even than self-made—I say it reverently, it is to be God-made—to be built in body and mind in obedience to our Creator's laws, and in His likeness.

Teachers of North Carolina, I have addressed you both as parents and instructors. In many sections of the State, you must be truly missionaries. It will often be your duty to teach parent as well as child. How much hangs upon the performance of your part. It is your mighty privilege absolutely to make the history of the coming generation. We have scanned together the *dark* side of life. But bright and glorious will be your reward, if it fall to your lot to lead the young away from the paths that *take hold upon darkness* up the *celestial peace* and *strength* of *mental* health and *moral* beauty.

Shall I point you to a grand examplar, whose arm kept a million of men at bay through the smoke of a hundred battle fields, and then when Hope furled her flags forever, buried his country's sorrow and his own grief in his bosom, to teach the children of the men he had lead—more towering in moral greatness at Lexington than at Chancellorsville—whose mighty heart when it broke at last, left his memory a gift to all humanity. Of him the orator has said:

"When the future historian comes to survey his character, he will find it rising like a huge mountain above the undu-

lating plain of humanity, and he will have to lift his eyes toward Heaven to catch its summit. He possessed every virtue of the great commanders, without their vices. He was a Cæsar, without his ambition; a Frederick, without his tyrany ; a Napoleon, without his selfishness ; and a Washington, without reward.

"He was as obedient to authority as a servant, and as loyal in authority as a true king.

"He was gentle as a woman in life ; modest and pure as a virgin in thought; watchful as a Roman vestal in duty, submissive to law as Socrates, and grand in battle as Achilles."

This was the man who, as he watched the last struggle of a handful of men, in the final hour, cried, "*God bless North Carolina!*"

Need I say it was ROBERT E. LEE.

North Carolina State Library
Raleigh